Preface Of The Treatise;

Important Obligations

that No Muslim Should Be Ignorant of

All Praise is for Allah Who sent us from among all other servants to carry the banner of tawheed, and may the prayers and peace be upon the best of creation, the one with the upright view and the correct manhaj, and upon his family, companions and those who follow him with goodness. To proceed;

Know, may Allah جل في علاه have mercy upon you that from the Grace of Allah سبحانه وتعالى upon us people of the frontiers, is that He has bestowed favor upon us by guiding us to this path and chosen us to openly declare tawheed and to bring the slaves out from worshiping others to the worship of Allah سبحانه وتعالى Alone , rescuing them from the filth of kufr, immorality and stubbornness, then [chose us to govern] the political affairs of the country and of the people according to the pure Shar'iah, just as the prophets would govern the believers.

At-Tabari narrated in the book, 'Tareekh al-Rusul wal Muluk', that Rib'i bin Aamer, (may Allah be pleased with him), said to Rustam, the leader of the Persians, when he asked him what have you come with? He said:
"Allah has sent us to take whomever He wills away from the worship of the servants to the worship of Allah, from the narrowness of the world to its vastness, from the oppression of religions to the justice of Islam.
He sent us with His deen to His creation to call them to it. Whoever accepts it then we shall accept it from him and we leave his affair alone, and whoever refuses, we shall fight him until we return to the promise of Allah..

Therefore it is Wajib upon us to try our utmost best and use that which is dearest, so that this world is goverened and prevails with the Laws of Allah with justice, which is the impenetrable fortified wall of Islam.

Sa'eed Bin Suwaid gave a sermon in Homs and he said after Praising Allah and Glorifying Him, "O people, indeed Islam has a resistant wall and a firm door. The wall of Islam is the truth and its door is justice. Islam continues to be fortified as long as the sultan is firm. And the firmness of the sultan is not by striking with a sword and not by whipping, but by ruling with the haq and with justice."

Allah سبحانه وتعالى said:

{وَإِنْ حَكَمْتَ فَاحْكُمْ بَيْنَهُمْ بِالْقِسْطِ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ} [المائدة: 42]

{But if you judge between them, then do so with justice. Surely Allah loves those who are just.} [Maidah: 42]

And on the authority of Abdullah Ibni Amri ibni Al' 'Ass (رضي الله عنه), he said that the Prophet صلى الله عليه وسلم said: "Those who act justly will be with Allah on pulpits of light at the right hand of the Compassionate One, and both His hands are right. They are those who are just in their judgment towards their people and what is under their responsibility." [Muslim]

And when Allah عز وجل bestowed upon us His favour by guiding us to Islam, which is the seal of the Shari'ahs and the best of them, and sent to us the best of Messengers who is the seal of the Messengers, and sent to us the most perfect of His Noble Books, and He made submission and compliance to His shari'ah and obedience to Him a means of acceptance from Him, and a means of attaining His Pleasure, and therefore whoever does not submit to Allah and doesn't comply to Him with obedience and doesn't free himself from Shirk is not a Muslim.

And it is well known that Magnifying Allah جل في علاه and exalting Him necessitates one to Magnify His laws and the texts of Shari'ah from the Qur'an and Sunnah. This magnification and Glorification of Allah has signs and indications, and whover has lost them is in great danger. From the signs of Magnifying and Exalting Allah's laws and His shari'ah which He sent upon the Prophet صلى الله عليه وسلم are the following:

The first: Not choosing or consulting others when accepting the laws of Allah عز وجل , but rather to have complete and absolute submission without hesitation or doubt.
Allah تعالى said, {It is not for a believing man or a believing woman, when Allāh and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allāh and His Messenger has certainly strayed into clear error.} [Ahzaab: 36]

The second: Not having discomfort when listening to the text of Shari'ah and this is confirmed when it is applied [in a matter]. Allah تعالى said, {But no, by your Lord, they will not [truly] believe until they make you, [O Muḥammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission.} [Nisa:65]. This proves the obligation of having compliance and submission to the commands of Allah, both outwardly and inwardly, whole heartedly and with peace of the heart.

The third: Not to deeply search regarding the wisdom [of a matter] nor delve into knowing it, as these characteristics negate kamal at-tasleem [i.e. complete submission] and inqiyad/compliance for Allah. Rather, if the individual continues doing that, it leads him to reject certain commands of the Shari'ah unless he knows the wisdom of it. Therefore it is Wajib upon the Muslim to hold onto and respect the position of the Shari'ah.
Allah T'alaa said: {He is not questioned about what He does, but they will be questioned.} [Anbiyaa:23].

The fourth: Having anger for Allah عز وجل if His sanctities/Laws are violated and to try and change it as much as one is able to.

It has been reported in Bukhari, [may Allah have mercy on him], on the authority of Aisha, [may Allah be pleased with her], she said,
"Whenever the Prophet صلى الله عليه وسلم was given a choice between two matters, he would (always) choose the easier as long as it was not sinful to do so; but if it was sinful he was most strict in avoiding it. He never took revenge upon anybody for his own sake; but when Allah's sanctities/laws were violated, he would take revenge for Allah's sake."
So when the individual has zealously for the sanctities/laws of Allah and hastens towards warning against it, and reforms the people, then that is evidence of his Magnification for the nusus of shari'ah [i.e. Quran and Sunnah], and is evidence of his observance of its limits and his respect towards it.

The fifth: One must refrain from speaking of matters he has no knowledge of and beware of engaging in speech regarding that, and he should have the [following] verse of Allah سبحانه وتعالى before his eyes, {And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart - about all those [one] will be questioned.} [Israa:36]

So engaging in discussion regarding the speech of Allah and His Messenger without having the understanding of it or enquiring about it is like speaking about Allah without knowledge which is a great sin, in addition to causing corruption of misguiding people.

The sixth: To honour and revere the inheritors of the prophets; namely, the scholars, who are the carriers of the deen, its qudhā/judges and muftis. By revering them, the Shari'ah is preserved, its commands are spread, the number of Ahl - Sunnah increases, the ummah is united and the word of the Muslimeen is unified. And by revering them, the power of the disobedient people is diminished, the general laymen are ruled with the words of the scholars and the Muslimeen comply to their deen when trials descend, when matters become dark and obscure.

Indeed, knowledge and the scholars have a high status in the Deen which cannot be disputed, and have immense excellence and grace. Indeed the texts of Shari'ah supports and reinforces their noble status and clarifies their position of excellence, for they are from the witnesses of Allah for the greatest matter to ever be witnessed, which is the Tawheed of Allah, as Allah T'alaa said:

{شَهِدَ اللَّهُ أَنَّهُ لَا إِلَٰهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَٰهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ}; [آل عمران:18]

{Allāh witnesses that there is no deity except Him, and [so do] the angels and those of knowledge - [that He is] maintaining [creation] in justice. There is no deity except Him, the Exalted in Might, the Wise.} [Surah Āli Imran 18].

And He obligated obedience to them, [i.e. to the Scholars], as He سبحانه وتعالى said, {O you who have believed, obey Allāh and obey the Messenger and those in authority among you.} [Nisa:59]
And it has been stated by some of the Salaf that ulul-amr ["those in authority"] are the scholars, while other mufasireen have stated that they are both the leaders in authority and the scholars.

And there are many more texts mentioned in the Sunnah regarding the noble position of the scholars, their excellence and high status. It has been reported by Abu Dardā (رضي الله عنه), he said I heard the Messenger of Allah صلى الله عليه وسلم say, "He who follows a path in quest of knowledge, Allah will make the path of Jannah easy to him. The angels lower their wings over the seeker of knowledge, being pleased with what he does. The inhabitants of the heavens and the earth and even the fish in the depth of the oceans seek forgiveness for him. The superiority of the learned man over the devout worshipper is like that of the full moon to the rest of the stars (i.e., in brightness). The learned are the heirs of the Prophets who bequeath neither dinar nor dirham but only that of knowledge; and he who acquires it, has in fact acquired an abundant portion." [Abu Dawud and At-Tirmidhi].

Since the scholars have such a status, the Shari'ah has honoured them and urged to revere them, as it has been reported by Ubādah ibn Samit -رضي الله عنه- who said that the Messenger of Allah said, "He is not one of us who does not respect our elders and have mercy upon our young and knows the right of our scholars." [Ahmad and At-Tirmidhi].

Ibn Mubarak (رحمه الله) said, "Whoever belittles the scholars has lost his akhira and whoever belittles those in authority loses his world and whoever belittles his brothers loses his manhood."

Indeed this is a reminder by which we firstly remind ourselves, then our brothers, that the Taifah Mansura [victorious sect] is supported by victory from Allah and they are not harmed by those who forsake them nor who oppose them, as long as they hold onto the Book and Sunnah and venerate and carry the Shari'ah of Allah, giving precedence to the Laws of Allah even if it bears a heavy burden on the souls or opposes the desires, and [giving precedence] even if one thinks it correct according to logic and reason because success is in the application of the true Shariah al-Haneef.

Allah knows what is behind the intentions and He guides to the straight path..

Nasir al-Sunnah al-Qurashi -تقبله الله-

Safar 1447h